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factor at the expense of others, but to all at the expense of none." Once this is thoroughly comprehended, a further misconception is cleared away, and the road seems logically open to adjustment with the aim of securing the utmost efficiency with the greatest prosperity for all.

Of very great interest is the author's discussion of the various means of adjustment that have been tried; for in this, one perceives the working of a principle. Compulsory Arbitration, though logical, does not work well in practice. Voluntary arbitration is but slightly better. Mediation and conciliation are decidedly better, but not always workable. Compulsory investigation has worked on the whole better than any other expedient. "The number of disputes which have been amicably adjusted under the Canadian Industrial Disputes Investigation Act, without loss of a dollar to Capital, a day's wake to Labor, or a moment's inconvenience to the public, is so considerable as to constitute the vast majority of the cases which have been referred under its provisions."

Profit-sharing, on the other hand—and here the author agrees with those who have studied the matter carefully from the point of view of management—is of very limited use; the reason being that it is in practice not so much an application of principle as a mere palliative or device. Labor's suspicion of profit-sharing, the author acknowledges, is more or less well founded.

That method is best, in short, which goes farthest in destroying suspicion, in invoking public opinion, and in conserving independence.

And so the best method of all would seem to be Industrial Representation—democracy in industry.

This is the practical idea which looms largest in Dr. King's book, and which is indeed the logical outcome of his discussion.

Already a beginning has been made toward securing industrial democracy. The Rockefeller Industrial Plan, the recommendations of the Whitley Committee in England, are both based upon this principle. If Dr. King had done no more than to explain adequately these two plans, and to set them in their true light, drawing out the profoundly interesting parallel between the progress they mark and the development of political freedom in English history, his book would still be of immense value.

He has done all this and more. He has written what is perhaps the most truly philosophical, and hence the most practical, of books concerning the industrial problem.

THE LETTERS OF ANNE GILCHRIST AND WALT WHITMAN. Edited by Thomas B. Harned. Garden City.: Doubleday, Page & Company.

Only a sentimental schoolgirl could fall in love with Keats, with Shelley, with Tennyson, merely through reading his poems. The personality of the poet is in his works, but in an etherealized form: he makes us think of beauty, not of his personality.

Whitman's personality is in his work in a different sense. The whole man is there—virile personality, warm affection, democratic bluster, along with the great thought. And so Anne Gilchrist did not need to meet Whitman face to face in order to fall in love with him.

There are those of us who prefer a more etherealized form of expression, who are troubled by Whitman's insistent humanity, his personal intrusions, his emphasis upon his own faults, which make criticism of his poetry, for all its elemental quality, so much a matter of liking or disliking *him*.

But it is an extraordinary testimony to the strength of this same personal quality in Whitman, and to its intimate union with what is most uplifting in his thought, that a highly cultivated and sensible woman, far removed by maturity and by character from the follies of youth, fell passionately and devotedly in love with him just through reading *Leaves of Grass*.

From Annie Gilchrist's letters one will gather no new appreciation of Whitman—though Anne was a brilliant critic. The letters are sheer love letters. All that they show of Whitman is his personal power. The letters are simply a reflection of him; even the conception of love in them is thoroughly Whitmanesque.

Nevertheless, Walt Whitman was to Anne Gilchrist something more than an object of deep affection, as he was also something more than a moral and intellectual liberator. The relation between these two, though on Whitman's side one of simple friendship, was more beautiful and more vital than are many of the loves that are consummated in this world. Whitman drew out from the woman who loved him all that was most wholesome, natural, generous, and joined it to an exalted view of life. Certainly, he gave her much.

She gave to him a warmly human, spiritual love, and to the world a rare example of that utter faithfulness, that pure unselfishness, that happiness in renunciation, which proves the strength, the vitality, the glowing joy, the deep satisfaction, that may be in the mental part of love, and the continuity of this with the instinctive part. Anne Gilchrist was no ascetic, denying her woman's nature, no sentimentalist worshipping an idealized image of a man; and yet love of the ideal was the very life-blood of her passion.